¶ The pomander of prayer

The greatest comfort in al temptacyon.
Is the remembraunce of crystes passyon.

¶ An exhortacion to the reders by a brother of Syon.

Conslyderyng the mysery and infelicite of this our moost perylious tyme/how the flode of synne hath ouer ronne all ỳ worlde so ỳ charyte and peas is almoost extynete/ fayth dysperſed/hope dyſſolued/vertue & ryte outlawed/ſanctyte annulled/preeſthode dyſtayned/relygyon desayed. In maner no conſtancy in the people/no fydelyte bytwene neyghbour & neyghbour neyther in byeng nor ſellynge/nor any other contract. One ſcantly may truſt another. And now ſuche is the exceſſe of glotony/and ſo the people dooth nouryſſhe theyr bodyes/that abſtynence is banyſſhed/and lechery exalted. Vyrgyns hath loſte theyr dyamonde of ſhamefaſtnes/and haue founde the rayle of boldnes/ whiche is the norryce of wantonnes. Matrymony is turned to the luſt of ỳ body/wolde god it were not turned into aduoutry/where vpon our moost holy fader in heuen/whiche was wonte with his ſwete rodde to correcte vs. Now ſore agreued & dyſpleaſed with vs/maketh his terryble ſworde of Juſtyce ouer vs. ye dayly with the ſame doth bete vs with famyne/ derth/and peſtylence/with ſodayn dethe and ſtraungeſchenelle in oure bodyes. And all this is for the ſynne of our bodyes. And ouer all theſe with innumerable mo meſerye/what dyuyſyon is amonge the prynces and heedes of the chyrche/ I reporte me vnto you. I do feare me to the great hurte and oppreſſyon of the people. But very aſſured I am that

it is to ÿ grete domage of grace/ & losse of many a soule
What kynde chylde of god is there in this worlde that
seeth his fader so sore dysplesed/and also his moder
the catholycall chyrche so sore decayed/but he wolde
be sory/ trembe/and quake/and seke alwayes for re-
medy how he myght agayne be reconsyled to his fa-
der & helpe to redresse his moder so wounded & dysfy-
gure ÿ fro the heed vnto the fote I wote not in what
degree or state of Crystes chyrche I maye say ÿ there is
the lyke/the helthe/& the conuersacion ÿ sholde be and
hath bene in chrystianite/our lorde Jesu remedy it/ &
helpe it. For onely the worke of his insuperable mercy
it muste nedes be/for it passeth the power of man/for
of thannes behalfe I se no remedy/but penaunce and
prayer. And now the hertes of ÿ people be so sore dere-
cte & conuerted to the affeccyons of this worlde/& so de-
pely encobred w̃ the study & besynesses therof/ ÿ theyr
hertes can not praye. But whyles theyr moder dooth
praye/theyr hertes be full of worldly cogytacios/& di-
stracciōs of mynde. They many tymes agaynst theyr
wylles/to the great losse of the fruyte of theyr prayer/
whiche yf it were pure nothynge myght resyste it/it
wolde ascende to ÿ throne of god as scrypture saythe.
And fro thence it wolde not departe whyle it had op-
teyned ÿ peticion. For as saynt Justyn sayth. Impos-
syble it is ÿ the prayer of many shall not be herde/spe-
cyally whan it dooth pcede of pure & meke hertes For
ÿ gospell of Cryst dooth shewe vs ÿ importune praye-
er w̃ contynuall perseuerace/albeit ÿ thynge seme im-
possyble ÿ we aske of god/it wyll at ÿ last inclyne the
eare of ÿ mercy of god & opteyne cōforte/as he shewet
in the parable of .iij. loues. And not withstandyng

sede.xxxv.

Ad fratres
eremo-
ser.xliii et
glosa. Ad ro-
me.xv.lxce.

sede.xxxv.

that we be not his frendes/but wretches & synners/
and therfore by reason of our synne he keeth in vs no-
cause to haue pyte on vs. yet contynuall prayer wyll
vayncquysshe hym/& incyne his mercy and charyte to
releue our mesellytees satysfy/& our requestes. As he
sheweth hymselfe in the symilytude of the wydowe & Luce.xviii.
the vnryght wyse iudge/whiche for the wydowes
importune and contynuall cry and clamour was com-
pelled & fayne to gyue sentence with her. So god wyll
do/ for so he promysed vnto his people/with what so-
euer synne/ temtacyon/ sykenesse/ losse of goodes/ or psal.xc.clama
other aduersyte of the worlde we be vexed/ call and mit ad me.&c.
pray perseuerauntly and we shall haue comforte. But Luce.xviii.
he bydeth vs to praye and cease not. But alas for so-
rowe ye prayer is in maner gone. I mene the contynu-
all affecyon/mynde/& desyre to god and godly thyn-
ges/w habundaunce of dedes of pyte & almes/accord-
dynge to theyr abylite. For who hath these he contynu
ally dooth pray as this treatyse folywynge more large-
ly dooth declare. And sheweth also what is prayer
and how we shoude order our prayer/& our selfe in the
tyme of prayer. And how we shoude make our pety-
cyon/w many other great commodytees & benefytes
whiche cometh by prayer. And specyally remedyes
agaynst wandryng myndes & vayne cogytacyons in
tyme of prayer/whiche promysses consyderynge/& se-
yng how charyte of ye people is now very colde. And
almes whiche hyd in the bosom of ye poore/was wont ecclesiasti.
to praye instauntly/but now hath ceased/for lytell is
gyuen in ye respecte as it hath bene. Therfore I was
very glad ye this treatyse fortuned to come to my han-
des/syth I founde it bothe good/deuoute/fruytfull &

catholycall/thynkynge how many hertes of the peo-
ple sholde be moche comforted therin/dyde cause it to
be imprynted. And so moche more rather that ȳ draw
er and auctour of it/is one of the deuout fathers of the
Charterhous of Sheene/whose hertue and lernynge
is well approued/wherfore deuout reder I counsell
ȳ to bye this swete treatyse/ & exercyse thyselfe/orde
rynge thyselfe there after. And I dowte not but thou
shalte do moche honoure to god/suffrage to all crysten
people/and to thyselfe moche profyte and edyfyeng/
whiche almyghty god/graunt to all the readers ther-
of. A M E N.

Here folowetb the table and chapyters
of this present treatyse.

¶ The prologue of this treatyse folowynge.

With the grace of god I intende in this treatyse folowynge to shewe howe a mā ought to order hymselfe in tyme of prayer/and what sholde be ý fynall intent therof/ & for what thynges I thynke it moost expedyent for to pray But fyrst of all I shall declare what is prayer after the dyffinycyon of saynt Augustyn/and this in the fyrst chappytre. In the seconde chappytre that a man sholde oft tymes vse prayer. In the thynde chappytre of the prouffite ý cometh therby. In ý .iiij. chappytre of .iij. thynges necessary to be cōsydered tofore ý begīnyng of prayer. After this I shall speke of two maner of prayers/that is to saye/of mentall prayer/and vocall prayer. The whiche saynt Bonauenture deuydeth in to two partes/that is into pure vocall prayer/ and myxt vocal prayer/whiche is one/and whyche is the other. it shall be declared in theyr places. But my specyall intent and meanynge is moost of the myxte prayer. For ý (as I suppose) is moost necessary for to be vsed of suche persones for whome I wryte this treatyse. But paduēture some mē wyll meruayle why I dyd not wryte this matter in latyne style/for then it myght haue bene vnderstande of many persones/as well of alyens as of this lande/but in englysshe/the whiche but fewe/ý is to saye/onely englysshe men/or suche as haue ben cōuersant in englāde do vnderstāde the cause is this. I was desyred bothe of lerned and of vnlerned to wryte this treatyse. Not for ý lerned/for they vnderstāde scrypture/ & knowe this mater better

than I/but for ý vnlerned that lacke knowlege of holy
scrypture/to instruct them in ý order of prayer. That
is to saye/to shewe them for whom/or what thynges
it is moost expedyent to pray/ & What sholde moeue
them to praye deuoutly/and gyue them occasyon to
perceuer therin/with suche other as shall be contey-
ned in this sayd treatyse folowyng. ¶ Now I haue
made answere to suche poyntes as may be obiected
of some quycke wytted persones. I wyll beseche the
deuout chrystyans for whome I haue taken this la-
bour/and wrytten this matter at theyr desyre to the
honour of god/and to the profyte of theyr soules and
myne/to loke vpon it substancyally. And not be con-
tented with redynge it ones ouer/but kepe it with
them cõtynually/vsyng oft to rede it ouer/vnto suche
tyme as they be very perfyte therin/for I truste the
ofter that they rede it/the better they shall lyke it.
¶ And lyke as a Pomaunder whan it is chaufed &
made warme with contynuaunce in a mannes han-
de gyueth a fragrant and swete smell/ I trust this
Pomaundar of prayer (for so I wyll this treatyse be
named) yf it be ofte tymes loked on and redde with
good purpose to practyse suche thynges as shall be cõ
teyned therin/wyll gyue a fragraunt smell of spyry-
tuall conuersacyon and lyuynge to the deuout reder
of it. The whyche yf it so do/ I pray thẽ to gyue laude
and praysynge to god therfore. And contrary wyse
where any thẽge is amysse/ascrybe it (I praye them)
to my insuffyciency and ignoraunce/whiche lacke
bothe lernynge and eloquence. ¶ Fynally I beseche
all them specyally that shall profite by this poore trea-
tyse/to pray for me a wretche/whiche hath beslowed

this laboure to the honoure of god and theyr edyfyeng/ that I maye worke in myne owne lyke these instruccions that I haue gathered & wrytten for them And I shall praye for them by the grace of god/ Who euer be with them.

¶ Emanuel.

¶ The preface.

Of late tyme I haue ben instauntly desyred of certayne spyrytuall frendes to wryte some treatyse that myght be inductyue and also demonstratyue (to suche deuout persones as lacke lernyng and knowlege of holy scrypture) howe & vnder what maner they myght order them selfe in prayer. To the performacyon of this charytable desyre and request I knowe my selfe vnworthy and vnable/ bothe for lacke of speculacyon and practyse therof. Not withstandynge I wyll desyre my solycytares in this matter to call with me to our sauyour Jesu Chryst/ sayenge as one of his dysciples dyde. Domine doce nos orare. That is to say Lorde or mayster teche vs to pray. This done I shall study with dylygence/ some thynge to satysfye theyr desyre/ as it shall please our foresayde mayster Jesu to gyue me grace. Luce.xi

ser.cc.xxxix. de tẗpore.

FIrst I thyꝗke it very expedyẽt to shewe you the dyffyniciõ of prayer ꝗ ye maye ꝗ better knowe what it is. Sanꝯ Iustꝯ sayth. Quid autẽ est oracio/nisi ascẽsio aie de terrestribꝰ ad celestia: inquisitio supernorum/inuisibilium desiderium. As who sholde saye. Prayer is nothynge elles but an ascensyon of the soule from erthly thynges to heuenly thynges that be aboue/ꝛ a desyre of thynges inuysyble. ¶ We may take this dyffynycion/that whan we praye we sholde not wylfully suffer the affecciõ of our myndes to rest on worldly creatures/but we sholde haue our desyres eleuate vnto god omnypotent in heuen. And this appereth well in the begynnynge of the prayer the whiche Cryst dyde teche to his dysciples/ where as we say. Pater noster qui es in celis/sanctificetur nomen tuum. O our fader the whiche arte in heuen/sanctyfied be thy name. This worde In celis as sayth the glose ordynary/is put there bycause that we sholde in tyme of prayer eleuat our myndes vnto ꝗ spirituall heuyns/where as is ꝗ fader omnipotent moost excellẽt in his glory/we sholde so order our selfe in prayer that we myght truely saye with the apostle saynt Poule. Nostra autem conuersatio in celis est.

matheiyl.

¶ That we sholde oft tymes vse prayer Ca.ij.

Apphilij.iij.

IN many ꝗ dyuers places of holy scrypture we be exhorted and prouoked to frequentacyon of

prayer. It is wryten. Orationib⁹ instante vigilãtes in eis in gratiarũ actione. Use you to pray instauntly/ not sleppyngly/nor slouthfully/but quykly & deuoutly gyuyng thankes and praylynges to god. ¶ It is also wryten. Subditus esto dño/et ora eum. Subdue thyselfe mã to thy lorde god/and make thy prayers to hym. ¶ Also. Non impediaris orare semper. Lete nothynge be impedyment to the/but that thou mayst be euer in prayer. ¶ Also our sauyour Christ in the gospell of Luke. Oportet sẽper orare & non deficere. ye sholde euer be prayeng/& neuer cease. ¶ And ỳ apostle saynt Poule. Sine intercessione orate. That is to say Praye you and cease not. ¶ And also ad Timotheum. Volo ergo viros orare in omni loco. I wyll that men be prayeng in euery place. But bycause these wordes soundeth to be veray streyte/yf we take the lytterall sence of them. For it is very harde/and almost impossible for any man euer to contynue in actuall prayer. A certayne holy doctour expoundyng sayth. Quãdo desinit orare nisi qui desinit bñfacere. As long as a man is doyng any good dedes/so longe he is prayeng. And except he cease from doyng good dedes/he ceaseth not to pray. This expoſycion maketh the wordes beforesayd easy/& cõforteth the reders or herers of this/ yet not withstandyng I wyll exhorte euery deuout christiã to gyue thẽselfe to vocall prayer as nygh as they maye cõueniently & expedyently. For doubtlesse therof wyll come grete profyte and manyfolde fruytes/of the whiche by the grace of god parte I shall bryefly and shortly touche

Ad col.xii.

Psal.xxxvi.

Eccle.xviii.

Luce.xviii.

1.Ad thessall. v.

1.ad timo.ii

Beda super lucam cã. xviii.

¶ Of the profyte ỳ cometh by prayer Ca.iij.

Omelia. xxviii.

THe holy doctour saynt Johñ Chrysostome saith. Magnũ ye bonũ charissimi oño. &c. To bryngе you in moche latyn it is grete labour to me/ & but lytell profyte or none to ỳ reders. For my purpose is specially to wryte to suche ylones as be vnlerned/ & not to thẽ ỳ be lerned/ wherfore here after I shall leue ỳ latyn & speke ỳ sence therof in englysshe/ trustyng ỳ it shall be more cõpendyous to me/ & more acceptable to thẽ for whome I wryte. ¶ This doctour Chrysostom sayth. Prayer is a thyng of grete vertue & goodnesse. For yf ye take grete pfyte by cõmunycacion w̃ a man ỳ is approbate & singuler in v̄tues. How moche more (saith he) shall ỳ ylone haue ỳ in his prayer speketh to god/ the which is the lorde & gyuer of all vertues. Saynt Augustyn sayth ỳ prayer dooth call the grace of ỳ holy goost to a mãnes soule/ it putteth a waye all hardnes of herte/ it maketh fastynge & abstynẽce to be dulcet & delectable to a mãnes soule. And lyke as a mã can not make a pfyte refeccyon or meale wout drynke/ so fastynge wout prayer can not pfytely nourysshe ỳ soule. Prayer causeth a ylone ỳ is in deedly synne & in ỳ state of dãpnacion to ryse fro his synne/ & to be made ỳ chylde of saluacion. Prayer (as sayth Ludolphe ỳ carthusian in a certayn sermon) is a vertue inestymable/ & of suffycyent efficacy to impetrate & gete all thyng ỳ is good/ & to repell & wstande all thynge that is not good. By prayer we obtayne pacyence in all sekenesses/ dyseases/ and aduersytees. By prayer we may subdue all euyll affeccyõs. By prayer we maye perceyue the subtyltees and dysceytes of our goostly enmyes/ & be able to resyst and auoyde them. By prayer we may gladly sub

Ser. xxx. de xpone.

fre & strōgly bere wout tedyousnes all penitencyall la
bours & afflyccyōs. By prayer we may be able to pro
fyte in the swete exercyses of spyrytuall lyuyng. By
prayer we may refreyne ỳ bestyall & carnall appety
tes of our bodyes. By prayer we may eschewe ỳ dele
ctacyon of vayne thoughtes. By prayer we may sta
blysshe our hertes in cōstant purpose & spūall strength
to ỳ pleasure of god. Prayer is moche pfytable at eue
ry necessyte/ for by it we may remoue & expell fro vs al
wycked spyrytes/ & call for our helpe & consolacyon the
gloryous aungels of heuen. For as sayne Bede sayth
Lyke as a theke dooth fle away whan he hereth ỳ cla
mour or noyse of his resystence/ so doth our goostly en
mye ỳ deuyll whā he hereth ỳ clamour of prayer. And
lyke as theyr neybours come at theyr callyng to helpe
them ỳ be in dauger of theues/ so do ỳ good aūgels of
god come to helpe vs agaynst our enmyes whan we
call to them by prayer. The manyfolde afflicciōs of
kynge Pharao by ỳ prayer of Moyses were euer wdra
wen & take away. Whā ỳ chyldrē of Israell murmured
ayenst god in desert/ sōtymes he punysshed thē w̄ fyre/
sōtymes w̄ brenyng serpētes/ & sometyme by other mea
nes/ of ỳ which it were to long to speke now/ but euer
whan Moyses prayed for them our lorde wdrewe his
sworde of vengeauce fro thē. By prayer kynge Dauyd
was delyuered fro ỳ pseccuciōs of Saul & Absolō. By
prayer Helyas obteyned of god ỳ it dyd not rayne by ỳ
space of. iij. yeres & vi. monethes/ & than he prayed a
gayne for to haue rayn/ & it pleased god to send suffycy
ent therof for ỳ pducēcion of fruytes & other necessaries
By prayer Helyse dyd reyse fro deth to lyfe ỳ chylde
of the Sunamyte/ w̄ whome he had his hospitalyte

It wolde aske a longe space to speke of all the myra-
cles and other thynges that the prophetes and other
good mē of the olde lawe/and the apostles with other
true crystyans of the newe lawe hath opteyned of god
by the vertue of prayer/wherfore I wyll lete them
passe/prayeng you my spyrytuall frendes to be conten
ted with these fewe/the whiche I haue now shortly
touched. And for a breue conclusyon of this matter I
shall bryngeone auctoryte of the gospell ý dooth suffy-
cyently expresse what ꝓfite cometh by prayer/though
there were no mo in all holy scrypture but onely it.

Capitulo.xi. Our mayster Christ in the gospell of Marke sayeth.
Quecūq; orantes petitis:credite ꝙ accipietis:et eue
nient vobis. That is to saye/what soeuer ye rightwys
ly desyre of me by prayer/byleue that ye shall haue it
and ye shall haue it after your desyre/or elles moche
better/and more for your profyte. Therfore seynge ý
prayer is of so grete dygnyte/ꝛ so acceptable to god let
vs not forgete to praye/but let vs occupy our selfe
therin/as moche as we maye conuenyently. But per
aduenture some men of the worlde wyll saye. Prayer
is ordeyned to cōtemplatyfe and relygyous persones
for they haue nothynge elles to be occuppyed vō/wher-
fore lete them praye. But we that be men of the worlde
haue other besynesse to do/and therfore we maye not
be euer rennyng to the chyrche to make our prayers/
It shall be suffycyēt for vs to praye on the holy dayes
I fere me lest there be many of this faculte nowe a
dayes/more is ý pyte. And I thynke ý the cause ther
of is blyndnesse of hert ingendred by custome of synne.
From ý whiche to be delyuered our moder holy chyr-
che dooth pray sayenge. Accelitate cordis libera nos

domine. I knowe not what it sholde auayle to exhort suche persones to prayer/except they wolde fyrst purge theyr soules from this blyndnesse by contricion/confessyon/& satysfaccion/yet notwithstandyng yf they wolde fall to prayer/by the vertue therof/they myght obteyne grace to ryse the more quyckely from theyr synfull lyuyng. But my purpose as now is to wryte specially to suche deuout persones/as I trust wyll not to theyr knowlege rest in deedly synne/for all the temporall lucres of this worlde. And I trust of that dysposicyon there be ryght many/whose nomber I beseche our lorde to multyply & encrease. These deuout soules I wyll counsell oft tymes to vse prayer/& not to make suche excuses as the other persones beforesayd do. For as sayth saynt Johñ Chrysostome in his forsayd homely/it is no suffycient excuse to say they may not be euer at the chyrche to pray. For a man that is well dysposed may pray in any place where soeuer he is. For it is neyther the place nor the tyme ỳ is impedyment to prayer. ¶ If a man neyther lyfte vp his handes towarde the heuens/nor knele on his knees/nor make tunicyon on his brest/yet shall he make a perfyte prayer/yf he rendre to god onely a feruent & deuout mynde. That man that is come of noble blode & ryall progeny may be at lyberte to frequentate the chyrche and other secrete places at his pleasure for his deuocyon. And therfore may he the more quyetly gyue hymselfe to vocall prayer. And not onely whan he is secrete/but also whan he is in cõpany he may vse to pray/though his prayers be than the shorter. As (for an example) whan he sytteth at dyner/or souper/or whan he is so tymes at other honest recreacyõs he may lyft vp his

hert vnto god/sayeng in his mynde/though he speke
nothyng w̄ his mouthe. Jesu haue mercy vpon me/ & forgyue me all my synnes. Jesu gyue me grace to be thy true and faythfull seruaunt. Jesu make me to loue the with all my hert/ & all my soule/with suche other as it shall please god to put in his mynde/sometymes sayng one/ & somtymes another. And yf it please hym to speke with his mouthe he may sōtymes saye. Aue benigne Jesu. And somtymes. Aue maria. w̄ suche other shorte prayers as shall come to his remēbrauce/the whiche sayut Augustyn calleth Ostones iaculatores/ý is to say/prayers iaculatory/or redy at ý hande. And they be very profytable & expedyent to obteyne grace. Thus may the man of worshyp occupy hymselfe in prayer. Other men ý be of inferyours degrees. Whyther they be marchauntes/yomen/or craftes men/or of what condycyon soeuer they be/they can not be excused/but they may vse moche prayer yf they wyll. For yf they be rydyng or goyng in iourney they may haue space ynough therto/yf they be at home at theyr occupacyons or sellyng of theyr ware/yet may they vse suche short prayers as I haue beforesaid in theyr shoppes or other places where they be. For god regardeth more ý hert & mynde of him ý prayeth thā he doth ý place where he prayeth. The prophete Hieremy beyng in ý foule pryso/ & standyng in clay & dyrt/made his prayers to god. Danyell in ý lakeof lyons dyde also pray to god. Jonas beyng in ý bely of a grete fysshe dyde not forgete to pray. The theefe hangyng on ý crosse at ý ryght hande of Chryst made his prayer in fewe wordes. Job sytting on ý dōghyll dyde offer vp his prayers to god/ & all they by the

merytes of they? prayers was herde of god/and they obtyned they? desyres to they? grete consolacion and comfort. Here may yese ý god dooth accept the deuout prayer of man in what place soeuer it is sayd. Therfore my intyerly beloued frendes/let vs exercyse our selfes in prayer as moche as we may/neuer deferryng it/for the tyme nor for the place. For euery tyme/ & euery place is apt & conuenyent for prayer. For yf we gyue our selfe thus to prayer/ I trust in the goodnesse of god we shall taste of the holsome & swete frutes that cometh therof/of the whiche parte I haue shortly touched here before.

¶ Of. iij. thynges necessary to be consydered afore the begynnynge of prayer. Ca. iiij.

After the mynde of the mellyfluous doctor saynt Bernarde in his boke of sentences/ it is necessary for euery persone to consyder thre thynges before the begynnynge of they? prayer. Fyrst what thynge they intende to aske in prayer. Secondarylye of whom they aske. Thyrdly themselfe that do aske. ¶ As to ý fyrst partye I saye/it is necessary to consyder before they? prayer/what thyng they intende to aske in prayer/ leest peradventure they sholde aske that thynge that sholde be contrary vnto charyte/as the dethe of they? enemyes/domage of they? neyghbours/or other suche. He that so prayeth deserueth not for to be herde of god. For he in the gospell of saynt Luke/the syxt chapytre doth exhorte vs for to loue our euyll wyllers or

enmyes/and to be benefycyall to them that do hate vs/
and to pray for them that wrongfully do persecute vs.
But yf we pray for the remission of our synnes/for ÿ
grace of ÿ holy goost/for vertue/for spiritual wysdom
for fayther/for trouthe/for iustyce/for mekenes/for pa-
cience/ & for suche other/than almyghty god of his in-
fynite goodnesse wyll quickly here vs/and graunt our
desyre. For of them ÿ in prayer asketh suche thynges
almyghty god speketh by his prophete Esay sayeng.
Whan they be prayeng I shall here them/ & before they
begyn to crye I shall graciously here them. ¶ Secon-
daryli we must consider of whom we aske any thyng
by prayer for ÿ saluacion of our soules. For we ought
to haue afore our eyes as the onely graunter & gyuer
of our petycion. That is to say/god omnipotent. And in
hym we must consyder. ii. thynges/his infynite good
nesse/ & his superexcellent magesty. His goodnesse by
the whiche he wyll frely graunt vs oure desyre. And
this shall cause vs to haue a grete cõfydence & trust in
hym. His magesty by the whiche he may graunt and
gyue what soeuer it shall please hym. And this shall
cause vs to gyue honour and reuerence to hym/as it
beseemeth the creature to gyue to hym that dyde crea-
te & make hym. ¶ Thyrdly we must consider our sel-
fes who & what we be that do aske any thyng of god
by prayer/that is to say/ÿ we be wretches of ÿ worlde
and gretuous synners/deseruyng to obteyne nothyng
that we pray for/as of our owne merytes/but onely
by the grete mercy & goodnesse of god. And this wyll
cause vs to humilyate and meke our selfes in the syght
of god/and than we may be sure that he wyll not dy-
spyse our prayers. For the prophete sayth. Our lorde

hath loked on meke men/ & he hath not dispysed they⁹ prayer.

¶ How there is two maner of prayers/of ý whiche one is called vocall/ & the other mentall. Ca. v.

WE rede by a holy doctour of two maner of prayers/of ý whiche one is called vocall prayer/ & ý other is called mētall prayer. Vocall prayer is ý the whiche is spoken by mouyng of ý tongue & of ý lyppes/ & by pronouncyng of the sounde. Of this prayer speketh the pphete in the .iij. psalme/ saying. Voce mea ad dñm clamaui et exaudiuit me de mōte sancto suo. I cryed to our lorde with my voyce/ & he herde me from his holy hyll. And also in the .xviij. psalme. In tribulacione mea inuocaui dñm/ et ad deū meum clamaui. Et exaudiuit de templo sctō suo vocem meā. &c. In my trybulacion I inwardly called our lorde/ and I cryed to my god/ and it pleased hym from his holy temple to here my voyce. ¶ After the mynde of saynt Bonauenture in his thyrde questyon vpon the .xiiij. dystinction/ in the. iiij. boke of the mayster of the sentences. Vocall prayer may be deuyded in to. ij. partes/ that is to say in to pure vocall prayer/ & in to myxte vocall prayer. Pure vocall prayer is whan a man speketh the wordes with his mouthe wout any affectyon or deuocion of ý mynde pteynyng therto. And this is but of small meryte & lytell effect/ yf there be no intencion actuall or virtuall goyng before/ but yf it haue an intencion goyng before/ ý is to say/ yf a man at ý begynnyng of his prayer lyft vp his mynde to god w̄ good purpose

to pray deuoutly/than is this prayer merytorious/ though his mynde afterwarde by fraylte be not moche therون/it is suffycyent to excuse a man of his duty

¶ Wyrte vocall prayer is that the whiche is spoken with ý mouthe/& procedeth fro the herte wardaunt deuocion & feruent affeccyon of the mynde. This maner of prayer is very good & profytable/and grettely accepted in the syght of almyghty god. And vnto suche persones ý perceyue theyr deuocion to encrease by speaking of ý swete wordes in prayer/this myrt prayer is comynly ý beste/and this I thynke dooth fortune moost oft in good deuoute people of ý worlde (for whome I specyally wryte this treatyse) the whiche haue a good mynde to serue god. But yet they haue not experyence of the delectable spirituall lyfe/nor dyde neuer tast the swete delycious wynes of the lyfe contemplatyfe/whiche god hath reseruet vnto suche persones ý be as it were sequestrate from the worlde/& the affeccyons therof/and through the mortyfycacyon of sensualyte be made by the grace of god moche spyrytuall. ¶ The mental prayer (of the whiche here after I intende to speke/as it shall please my mayster Jesu for to gyue me grace) I thynke is ý best/yf it be vsed sobrely and dyscretely. For elles it is so laborous and so vyolent/ý within short space it wyll bryng a man vnto suche debilitacion and weykenesse of brayne ý it wyll cast hym in greate daunger of sekenesse/or some other great inconuenyence.

¶ Mentall prayer is that the whyche is offred to almyghty god with perfyte feruour of spyryte and de-

uocyon of the mynde/Without any sound of Wordes spoken by the mouthe. This prayer is of grete effecte and profytable yf it be vsed dyscretely as I sayd before. In some case ȳ myxte vocall prayer is better to some persones than is this. But yf we shall speke sympliciter and without any suche respect I thynke this mentall prayer is the best. For vocall prayer bothe pure & myxt maye be spoken and sayd Whan ȳ mynde is occupyed w̄ bayne cogytacyons of thynges sayd or done in ȳ Worlde/the Whiche perteyneth nothyng to theyr prayer. But this mentall prayer is of so noble and soo pure nature/that it wyll not at that tyme admyt any other thought that sholde be impediment or lettynge to it. For Whan a man prayeth mentally/ his mynde is onely therupon/or upon due cyrcūstaūces perteynyng therto. And yf any other thought by chaunce do occupye his mynde/for that tyme he ceaseth to pray mentally. This prayer is of greate excellēcy and dignite/and is the very true and faythfull embassadour betwyxt god and mannes soule. For there can none aduerlyte lete hym but he wyll go the ryght way to ȳ celestyall palays/Where as the kynge of all kynges/& lorde of all lordes dooth contynually tary/& there effectuously With due honour and reuerence shewe the causes of his comynge. Yea/and this heuenly messager ordereth hymselfe soo wysely and so amyably that the moost hygh and almyghtyest kyng and emperour wyll not lyghtly denye hym any maner of thynge that he desyreth. But what soeuer he charytably asketh/this moost heuenly kynge graciously graunteth. On this maner prayed Anna the Wyfe of Helcana/as it is expressly manyfest by ȳ dyble in the

fyrst boke of kynges/ Whan Hely the preest dyde be-
holde her face largely perfused with teares of deuocy-
on. She prayed to god bycause she had ben all her lyfe
without any fruyte procreate by the sede of man/ ÿ it
wolde please his mercy & goodnes to graunt her a sone
that myght be his true seruaunt. ¶ As she prayed in
this maner Hely seyng her lippes moue & heryng no
voyce/ thought ÿ she had ben inebryate w̃ drynkynge
to moche wyne. It may well be that she was dron-
ken/ but not of this materyall wyne made of grapes
by the craft of man/ but she was dronken with spyry-
tuall wyne of deuocyon the whiche came fro the wy-
neceller of heuen/ wherof the holy goost/ ÿ thyrde per-
sone in trynite is the tauerner/ or byntener. O howe
blyssed is he/ or she that may be inebrypate with this
wyne. I beseche you all my spyrituall frendes to pray
for me a wretche/ that I may haue grace so to order
my selfe ÿ I may deserue some thynge to taste of this
wyne/ to the laude and prayse of hym that is bothe
wyne & byntener. I meane of this deuout & swete men
tall prayer/ of the whiche to speke a lytell more I hol-
de it expedyent/ wherfore I wyll exhorte suche perso
nes that by grace can & may practyse themselfe therin
to vse it with dyscrecyon. And yf they perceyue them
selfe strong of nature & may well away therwith/ to
vse it oft/ but not longe at ones. yf they perceyue them
self weyke or feble in brayne/ it is good for theym to vse
it but lytell. It is a prety craft to pray mentally. And
there be (as I suppose) but fewe that be connyng ther
in. This arte perteyneth moost specyally to cõtempla-
tyf persones/ & other deuoute seculer persones ÿ haue
suffycient knowlege of scrypture & spyrituall thynges

To other vnlerned persones it is moost profytable to vse the prayer of mouthe/gyuyng therto ý deuocion of mynde as moche as they may. And this for a conclusyon (as sayth sayne Thomas) it is expedyent for euery persone to exercise and vse ý maner of prayer/whether it be mentall or vocall/in the whiche they fynde moost swetnesse and increase of deuocyon.

¶ Of .ij. thynges necessarylye requyred to prayer. Ca. vj.

If that the prayer of man shall be pleasaũt & acceptable in the syght of god/it must haue .ij. ppryetes/ý is to say/deuocion & continuance. ¶ Fyrst I say our prayers must be offred to god w deuocyon/and withinwardly affeccyon of hert & mynde/or elles it is no mertayle though we be not herde of hym to whome we pray. For yf a man sholde make his supplycacion to a grete prynce of this wordde in any necessary cause/eyther for hymselfe or for his frende/& dyd not speke effectuously nor hertely in the sayd cause/but slouthfully and as it were sleppyngly pnounce his wordes/so that the prynce myght well and euydently perceyue that his hert dyde nothyng agre with his wordes/it is to be supposed ý he wolde deny his peticion or supplicatio. So lyke wyse whan the excellent prynce of heuen the whiche knoweth the hert & thought of euery persone/booth perceyue that in the tyme of prayer our hertes be not consonaunt with our wordes/it is no marvell though he regarde not our peticiõs or prayers. Wherfore it is verye expedyent yf our prayers shall be nec-

pred of god/ ý we endeuer our selfs to pray with feruor and deuocion. ¶ Of certayne thinges that shall gyue vs occasyon to deuocion in tyme of prayer I shall shewe you here after by the grace of Iesu. But fyrst I intende some thynge to speke of the contynuaunce that we sholde haue in prayer.

¶ Our sauiour Christ in the gospel of Mathewe doth prouoke vs not onely to prayer sayeng. Petite et accipietis/querite et inuenietis/pulsate et aperietur vobis. That is to say. Aske and ye shall haue/seche & ye shall fynde/knocke & I shall open to you. In these wordes we may haue a grete confidence & trust to obteyne what soeuer we ryghtwysly desyre by prayer. For he ý bydde vs aske wyll not deny. If he wolde haue denyed/he wolde not haue bydden vs aske. And therfore sayth sayne Augustyn (Sermone quito de verbis dñi in euãgelium sẉm Mathei). He that counceyleth thus to aske/wyll he deny/as who wolde saye/no. But paduenture sometymes he wyll not graunt our petycyons by & by/but dyfferre vnto another tyme. And ý for dyuers causes/ý whyche yf I sholde nowe recyte/they wolde aske a longe tyme/and therfore I wyll lete them passe all/excepte one ý is moost for my purpose. ¶ After the oppynyon of dyuers doctours sõtymes almyghty god deferreth to graut ý petycyons of his supplyauntes & seruautes/bycause he wolde ý they sholde contynue & perseuer in prayer. For perseueraunce in prayer & in euery good dede is worthy to haue a grete rewarde/and therfore it is wryte. Qui perseuerauerit vsq̃ in finem hic salu⁹ erit. who that in goodnesse dooth perseuer vnto the ende/he shall be saued. And also of ý perseueraunce in prayer it is wryte

ten Eccliast. Melior est finis orationis/ q̃ principiũ. Ecclia.
The ende of prayer is better than the begynnynge.
Wherfore our mayster Christ sayth. Oportet semper
orare et non deficere. Ye sholde persever in prayer and Luce.xviii.
not fayle them. Thus dooth our sauyour Jesus spe-
kyng in holy scrypture/ exhorte vs to the contynuance
and perseueraunce in prayer. And he dooth not onely
counsel vs by his swete and comfortable wordes/ but
also he prouoketh vs therto by familyare examples
Of the whiche one were rede in the. xviij. chappytre of y
euãgelyst Luke/ where he sayeth. Iudex quidã erat
in quadã ciuitate. ꝛc. There was a iudge in a certay-
ne cyte the whiche dyde not feare god nor man/ vnto
whome came a certayne wydow of the same cyte/ de
syrynge hym that she myght haue ryght of her aduer
sary. He deferred and wolde not regarde her wordes
of a longe season. But yet at the laste bycause of her
importunyte he remembred hymseife & sayd. Though
it be so that I drede neyther god nor man/ yet for her
perseueraunt instaunce and desyre I wyll se that her
aduersary shall do her no wronge/ least peradventure
at the last through her importunyte she wyll be vnto
me mocke & vyoule. This aforesayd parabole spake
our sauyour Jesu Christ for to prouoke vs vnto the cõ
tynuaunce of prayer. And in lyke wyse as the iudge
dyde dyfferre by alonge space/ and yet at the laste dyd
condescende vnto the desyre of the wydowe bycause
of her contynuyng instaunce. So wyll the most glo-
ryous fader of heuen somtyme dyfferre for to graunte
suche thynges as we doo desyre of hym by prayer.
But yf that we wyll perseuer alway/ and call to hym
contynually/ at the last he wyll graunt our petycyons
Pom. C.ij.

bycause of our importunite. ¶ Also of this matter we
Luce.xi. haue another parabole in the gospell of Luke/where
our sauyour Christ sayth. Quis vestrũ habebit amicũ. &c. Whiche of you hath a frende & gooth to hym at
mydnyght sayng to hym. My frende I pray you lende me. iij. loues of breade/for I haue a strauger come
to me/& I haue no bread to set on ý table before hym.
And he beyng wín sayth answeryng on this maner.
I pray you dyscase me not/for my doores be shut/& I
and my seruauntes be all in bed. I can not now ryse &
lende them you. yet he is not contented with this answere/but taryeth styll contynually knockyng and call
lyng/and wyll not returne to his house tyll he spede of
his purpose. I tell you trouthe (sayeth our mayster
Christ) yf he wyll not aryse bycause he is his frende/
yet for his impryobite or his importunite/at the last he
wyll aryse and lende hym as moche breade as is necessary. ¶ See here my goostly frēdes howour louyng
lorde & mayster Jesus Christ sheweth to vs this parabole to prouoke vs to the pleueraunce of prayer/whose
councell & prouocacyon yf we folowe/vndoubtedly as
this man caused his frende to ryse at mydnyght & lende hym breade. So wyll almyghty god (though he
deferre for a tyme) gyue vs al thing necessary/yf we
call to hym wó continuaūce & pfourmaunce of prayer.

¶ Of certayne thynges that wyll gyue a man occasyon to pray deuoutly. Ca. viij.

I Promysed here before ý I wolde shewe you of
suche thynges ý wyll gyue you occasyon to devocion in tyme of prayer/wherfore by the grace of Je

su now I shall do my dylygēce to yforme that pmysse

¶ It is a specyall helpe to deuocyon before your prayers to make a due preparacyon. Therfore it is wryten. Ante oronem ppara aiam tuam. Before thy prayer prepare thy mynde/or thy soule therto. But paduenture some men be ignorauunt/& knowe not howe to prepare them/therfore I shall shewe them after my symple reason the maner therof. Ecclesi. xviii.ca.

¶ Fyrst whan ye intende to pray/before the begynnyng of your prayer/ call to mynde parte of the many & grete benefytes w̄ the whiche god of his goodnesse hath sustycyently indued you. As the benefytes of your creacyon/how he created and made your soule to his owne symplitude or lykenesse. Of your redepcyon/howe it pleased the second persone in trynite to come fro the glory in heuen vnto this vale of mysery/& here to suffre grete penury and paynes all the tyme of his lyfe/and at y laste moost bytter passion & deth on the crosse/for y redempcion of you and all mankynde. Of your preseruacyon/ how that god of his singuler gracyousnesse hath preserued you from the fyrst day of your natyuite to this present tyme/gyuyng you meate & drynke and clothes & all other thinges necessary and expedient for you to haue. And beside these many tymes he hath deliuered you from the ieopardy of corporal deth/Where as yf ye had ben dead at y tyme/pchaunce your soule sholde haue ben in grete daunger of dampnacion/by the reason of deedly synne/in the whiche paduenture at suche tyme ye were culpable. Of your pmysed glorysicacion/how god of his charitable benignite hath predestynate you to be perpetuall inhereditare of the kyngdome of heue/Where as ye shall haue the fruy-

cyon and clere lyght of his deyte/the whiche shall be
more Joye to you than my pen can wryte/herte can
thynke/or mouthe can speke. Remembrynge these w
suche other/as it shall please god at that tyme to put
in your mynde/gyue laudes and thankes to him/not
onely for them/but also generally for all his other be-
nyfytes the whiche be innumerable/when ye haue
thus done/remember how vnthankfull and how vn
kynde you haue ben to hym/that dyde neuer before
gyue hym due thankes for all suche his grete benyfy
tes/but moost vnkyndly forgetyng them haue offen-
ded his magesty by the reason of innumerable synnes
the whiche ye haue commytted by all ý tymes of your
lyfe. Beseche his grace than of mercy and forgyuenes
knowlegyng your selfe to be a wretched synner/and
of so grete fraylte that ye be neyther able of your selfe
to pray deuoutly/nor to do any other good dede acce-
ptable to hym. Delyte hym mekely and louyngly that
he wyll vouchesaufe to dyrect your prayer/so that it
may be acceptable to hym/& pfytable to your selfe &
all other thynges necessary to be prayed for/sayng w
the prophete dauyd. Dirigantur domine oro mea: sic-
ut incensum in conspectu tuo. Good lorde I beseche
the that my prayer may be dyrected & ascended in the
lyght of the/lyke to the swete odour of encense. Thus
ordryng your selfe as I haue nowe sayd/I trust in ý
mercy of god that ye shall make a conuenyent ꝓpara-
cyon goyng before your prayer. And this take ye for
ý fyrst thyng that shall gyue you occasyon of deuocion
¶ The seconde thynge ý shall cause you deuoutly to
pray is to remember fyrst what nede & necessyte ye ha-
ue of prayer as concernyng your owne persone. Seco-

Psal. cxli.

darply what nede generally all the worlde hath. And thyrdly what nede ye soules haue ye be in the paynes of purgatory.

¶ Fyrst I say it shall moue you to praye deuoutly yf ye intyerly wyl consyder What nede you haue of prayer/ as concernyng your selfe. For yf ye examyn your conscyence depely/ consyderyng dyscretely how your fraylte is moche inclyned to pryde/ to wrathe/ to enuy to slouthe/ to glotony/ to auarice/ to lechery/ and to the spyces & braunches of them. And on the cōtrary parte how slowe ye be to bysyte ye syke ysones/ to cōfort them that be desolate & lacke consolacion/ to gyue almes to ye poore people. &c. And how tedyous it is for you to here ye worde of god preched/ to here your masse & other dyuine seruyce. And how sōpnolent & slepy ye be therat/ w̄ suche other poyntes/ I doubte not but ye shall well perceyue ye you had grete nede of prayer for your owne ysone/ & that shall moue you to praye deuoutly

Ca. vi

¶ Secondarly I thynke that it wyll cause you to pray deuoutly yf ye consyder What nede all the worlde hath of prayer. For as sayth saynt Johan the apostle in his fyrst epystle. Mundus tot⁹ in maligno posit⁹ est. That is to say. All the world is set on w̄ vnhappynesse & myschefe. Not so to be vnderstāden ye euery persone in the worlde is so yll dysposed. But that many/ & it is to be feared lest the moost parte be moche set to folowe ye concuppyscence of vyce & synne/ We knowe by dayly experience ye in the people of the worlde cōtue doth gretely decay/ & vyce doth dayly encreas & multyply/ Who is nowe lyuynge that euer sawe or herde of mo newe inuencyons of pryde and vanytees than is in these dayes/ Who herde euer of moo dysceytes

and fraudes among kynsfolkes and neyhours/was
the synne of the flesshe euer more vsed/sythe ý synne ý
Sodome & Gomorre were destroyed than it is now/
was there euer greter swerynge & blasphemy than is
now. It is taken but for a trysle to swere by the precy-
ous woundes & body of our sauiour Jesu Chryst/& by
the masse/and by the glorious sacrament of ý auter.
Alas for pyte/it wolde aske to longe space yf I sholde
reherce synguler ly by hymselfe euery grete notable vi
ce ý is commynly & dayly vsed in the worlde. But you
my spyrytuall frendes ý be more conuersaunt in the
face of the worlde than I am/may se & perceyue mo-
che more abusyon/that I cease to speke of now/bycaus
se I wyll not tary so longe in this matter. But yf I
shall speke any thynge cōcernyng ý mynistres of cry-
stes chyrche ý shold be adorned w̄ grace and vertues
to the example of other/I fere me ý among parte of
them is also moche abusion/Who herde euer of more
symony/Who herde euer of more sellyng of benefices
vnder colour of pensiōs/who herde euer of more aua-
ryce regnyng amonge seculer prestes than is in these
days. To speke of them ý be reguler/Who sawe euer
relygyon more remyshly kept/who sawe euer so many
apostates that haue forsaken theyr relygyon & be now
in secular habyte. And for a conclusion to speke general
ly of persones of euery faculte/who herde euer of mo-
re heresy open & suspected than is in these dayes. Ta
ke hede dylygent reder & consyder/Whether ý wordes
of saynt John̄ before reherced/may now be verysyed
or not/where he sayth. Mundus tot̄ in maligno po-
situs est. The worlde is all set on synne. I thynke the
re is no man that ploundly & effectuously doth consy-

der this generall mysery ý is vsed thrughe the moost parte of all the worlde/but it shall gyue hym occasyon to pray deuoutly for amendement therof. And this for the seconde parte.

¶ Thyrdely to consyder how grete nede the soules ý be in the paynes of purgatory haue of prayer/wyl also submynyster plentcous & habouñdaunt mater of deuocyon. For there they be wout cõsolacyon or cõsort/in grete derknesse & mysery/suffryng paynes ineffable and contynually callynge & cryenge for mercy/& for to be releued with deuout prayers/& other charytable dedes of good crystiés yet lyuyng in this worlde. Oh what hert is so hard ý wyll not be mollefyed with cõpassyon vpon those poore soules that there be in paynes intollerable. It passeth the capacyte of all men lyuing to expresse ý gretenes of the paynes with ý whiche they be greuously tormented. After the mynde of some doctours theyr paynes be egall in comparyson to the paynes of hell. Except that ý paynes of hell be ypetual/& the paynes of purgatory temporal. There they be somtymes in extreme coldnesse/& somtyme in extynguyble hotenesse. That hotenesse after the oppynyon of som catholycall men/as ferre excedeth ý hotenesse of this elementary & materyall fyre/as the hotenesse of this fyre passeth the hotenesse of the fyguratyf fyre paynted on a wall/yf ony suche comparyson may be made. I wyll speke no more of this mater/for I can not expresse/neyther in generall nor in speryall what horryble paynes ý soules ý be there suffre/and shall do vnto suche tyme as they haue made condigne satysfacyõ for theyr trespaces cõmytted/& not suffyciently punysshed in this lyfe. Except they be released

by the deuoute prayers (as I sayd before) & by other good dedys of charitable cristyans lyuyng yet in this World/ Wherfore euery deuout persone before the be gynnynge of his prayer call to mynde ý in estable payne ý these soules do suffre/ thynkig ý he were there with thē how glad he wold be to be released by ý merytes of suffrages & prayers. This doyng I suppose ý there is no man so colde nor so dull/ but he wolde stye hym to the warmnes & feruour of deuocyon.

¶ Now haue I shewed you after my poore maner of certayn meanes/ the whiche well consyderyng before ý begynnyng of prayer wyll excytate & moeue your hertes to ý feruent swetnes of deuocyon/ yet I intende by the helpe of Jesus breuely to supadde & put one thynge more/ & so to make an ende of this mater. But peradduenture some men wyll thynke ý I am superfluous in this poynt/ for it wolde be very long & tedyo? to remēbre so many thinges euer before ý begynning of prayer. As to this obiecciõ I make this answere. If a man sholde consyder euery thyng at ý large as it is wryten/ it sholde aske a longe space. But ý effect of thē with a quycke memory may be so shortly cōprehēded that they shall not be tedyous/ nor ony thyng greuous to ony suche whom it shall please to put them in practyse. But yet for more compendyousnesse I wyll that all be not remembred at one tyme/ and but somtime one/ an somtyme another/ and so I thynke they wyll be tedyous to no man.

¶ Another meane that wyll gyue you occasyon for to pray deuoutly/ is before the begynnyng to thynke ý eyther before your prayer be accomplysshed/ or eis as shortly as ye haue made an ende therof/ that ye shall

departe out of this World/and be presented to ý right Wyse iuge/there to make a streyte accompt and reke nynge of al the tyme of your lyfe past. But peradūtu re som Wyll say/Why sholde I thynke so. For I trust to lyue many yeres longer. As to that I say not nay/ but it may so fortune. Not Withstandyng you beyng onlyue at the begynnynge of prayer/yf it shall please god/ye may departe before ye haue made a pfyte en de therof. And yf I wolde affirme this parte to be true there is no man lyuing that may trucly affyrme the contrary. Therfore I holde it moche profytable thus for to thynke. And so doyng I trust it Wyll gyue you grete occasyon to deuocyon.

Avarice

Howin tyme of prayer somtyme the mynd is moche dystracte by reason of Worldely besynes And remedyes for the same. Ca. viij.

Like as example by euery thyng that is he uy of the selfe/or laden With ony thyng ý depresseth ý berer/sooner ⁊ more easely it may descende downe the hyll/than it may ascend vp the mount. Prayer is an ascencyō of the mynde to god as Damascene sayth. Accordyng also to ý Wordes of the prophete in his psalme sayng. I haue lyft vp myn eyes vnto the mountes. That is to say. I haue made my prayer to the holy sayntes in heuen/as meanes to god/of Whom I trust helpe and socoure. For my socoure and helpe is of god/the Whiche made heuen and erthe/Wherfore euery thynge ý is heuy vnto the soule/dooth depresse the spyryte and letteth parfyte deuocyon/and causeth many ⁊ oftem

Li. iiij. ca. xxiij. ps. xij.

Sapiens. 9.c.

tymes distraccyon of mynde in tyme of prayer. Accordyng to the sayng of the Sapience. The body ꝑ is corrupte doth greue & let the soule/and the sences do depresse hym/whose mynde is occuppyed aboute many thinges. For vndubted in tyme of prayer/there ꝑ mynde is moche inclyned/where aboute in other tymes it is moost occuppyed. If grete study/besynesse/and care doth occupy the mynde/as to gete temporall ryches & honours/worldly promocyons/or other suche pleasures/no merucl yf ꝑ soule can not be fyxed in one thyng specyally yf it be not spyrytual. But prayer syth it is one of the partes of contemplaciō/yf it be pure/it hath respect onely or pryncyppally vnto one thyng which is god almyghty. To whome prayer bereth the petycyon of the hert/& maketh supplicacyon for helpe. But ꝑ hertes of them ꝑ be occuppyed in many thynges can not longe be fyxed on one thynge/wherfore theyr prayer can not be long pure without distraccion of mynd.

Luce.

Martha was occuppyed about many thinges/& therfore she was troubled in her mynde. But Mary occuppyed about one/dyd chuse the better parte. And therfore she was quyet in spyryte/& all togyder contemplatyue. Of the whiche example we may lerne/that syth bothe these woimen were holy & moche accept in ꝑ fauour of god/that the labours of them whiche ben prelates & take cure of other/and be cōtent for the loue of god to leue theyr contemplacyon/& take labours spirytual or temporall for theyr subgectes/ben moche merytoryous. For albeit ꝑ they haue distraccyōs in theyr prayer/& somtyme fele not suche swetnes & flame of deuocyon/as they were wont to haue afore they dyde take ꝑ offyce on them/yet let them be sure/syth theyr

labours is for god/ & helpyng of soules/so moch more
ryche is theyr merytes afore god/how moche more is
theyre labours & cures. In so moche ỳ these houshol-
ders also/whiche dyscretly and truely doth occuppe
the worlde for the maynteynyng of theyr houshold/all
be it they comynly haue dystracciõs of mynde in tyme
of theyr prayer/yet they not wyllyng to haue suche e-
uagacions of mynde/yf they often call in theyr mynd
to the remembraunce of god they shal not lese theyr me
ryte. For as saynt Thomas sayth. Holy men haue sõ-
tyme euagacyõs of mynde in tyme of prayer. And he
sayth moreouer that/ỳ persone dooth praye in spyryte
& trouthe/whiche moeued of the instinccion of ỳ holy
goost procedeth and gooth to pray. Notwithstandyng
ỳ for weykenes of spyryte ỳ mynde afterwardes be wa
drynge & dystract. For whan ỳ mynde of hym ỳ dothe
pray ascendeth to god by contemplacion/than anone
bycause it is feble & weyke it falleth to euagacyons &
wanderyng myndes. But holy mẽ oftentymes calleth
in theyr spyryt to remembre what they pray/& so they
cotynue theyr deuocion. And this is one generall re-
medy/& as a dayly medicyn contynually to be vsed of
euery persone agaynst dystracciõs of mynde/for to cõ
serue theyr attencyon/deuocyon/& meryte in prayer.
Another remedy is oftẽtymes with actual intent(as
moche as fraylte wyl suffre)to do theyr werkes and
worldly besynes to the honoure of god/actually refer
ryng them to his glory. As saynt Paule sayth/why-
ther ye eate or drynke/or what someuer eis ye shall do
do al to the glory of god. This exercyse of mynde vsed
in other prayers/shal encreas the loue of god in theyr
hertes/wherby theyr spyrytes shalbe more strong in

xxi.q.
xxiii.
art.iii

i.Cor.

deuocio to auoyde grete distraccyons of mynde in tyme of prayer. And it wolde be noted of euery cryſten man that beſyde the naturall loue whiche he hath to his wyfe/chyldren/& ſeruauntes/except in true catholyke faith of ý chirche he endeuer hýſelfe by his good example of lyfe to edyfye thē in vertue/to the honour of god & profyte of theyr ſoules/he ſhall do lytell more to his houſholde than dothe the pagan or turke to his famylly. For they dayly do labour & puyde for theyr houſholde/& naturally dooth loue the ſame. But the faythfull ſeruaunt of god and true cryſtyans muſt do more. ¶ Another remedy agaynſt diſtracciōs is this It is neceſſary for al ſuch honeſt worldly lyuers whiche be moche troubled wō ſcateryng mynde in prayer to apply thēſelfe to ſome ordred exercyſe/ſpecyally in ý chyrche of god. As after they haue taken holy water knele downe in ſom place where they intende to reſt & pray. And all worldly beſynes ſequeſtred all grudges agaynſt neyghbour al inuryes/& offences clene put out of mynde/and remyt with meke and contryte ſpyryt/aſke god mercy for theyr vnkyndnes & negligēces done & cōmytted ſyth ý laſte tyme they were there and for all vndyſcrete behauour & impacyency to his houſhold & neyghbours. And thanke god for ý preſeruacion of hym or his/& all cryſten people. And for al ý benefites of god/ſpecyally for your creacion/redēpciō & glorifycacyon/whiche we all truſt to haue by ý meanes of his ſones blyſſed paſſyon/whiche than lete vs call afore our mynde/and in ſure fayth depely conſyderinge ý ſame lete vs mekely thank the father of heuen for his ineffable mercy/loue & charyte/ý wold ſende his eterne & onely beloued ſone to ſuffer in our nature

so payn full & ignomyneo? a dethe to redeme man out of the thraldome of the deuyll. And also with all our hertes thank our sayd lord Jesu cryst ý sone of god for his lyke loue/mercy & charyte. To whom(as saynt Poule sayth. Joye & glory profferd all cõsulyon despised) wolde susteyne the crosse/& suffre the moost paynfull dethe for our saluacyon. If we wolde thus ordre our self in the chyrche dystraccyons sholde haue lytell place in prayer. But yf the persone be vnlettred & moche encombred with wandryng cogytacyons of theyr herte/than it is expedyent for suche to haue afore theyr eyes some deuout remembraunce or obiect/as some pycture of the passyon of Chryste/or some other saynt/to whome they haue moost deuocyon. That whyle senses be stayed & fyxed in that sensyble deuout ymage/ theyr spyryte may more lyberally ascende to god or to the saynt to whom they pray. And for ý consyderacyon ymages of sayntes be set vp in the chyrches as bokes of lay men. That they redynge in thẽ/theyr actes & Jestes suffred for almighty god may be styred to deuocyon/and for to honoure god in his holy sayntes. ¶ Some vseth agaynst suche dystraccions lytell bokes/in the whiche is conteyned pyctures of the artycles of the lyfe and passion of our lorde Jesu/and tornyng ouer theyr leues dooth worshyp our lorde/sayeng for euery article a Pater nr̃/an Aue & a Crede/and this exercise is good for thẽ whiche be vnlerned/and I councell them ý can haue no suche bokes to remembre the sayd articles by the feestes of the yere/begynnyng at the natyuyte of oure lorde god/his circumcyson/ his epyphany/his presentacion in to the temple/his fast and temptacyon/his dethe and bytter passyon/

Ad Hebre. xij.

his resurrecyō/ & ascencion/ with other solēpne festes in ỳ yere. And for eche say the prayer above reherled. And this done serue our lady lykewyse/ begynnynge at her concepcyō/ natyuyte/ salutacyō/ visitacyō/ purificacyon/ & assumpcyō. And after this ỳ apostles/ martyrs/ & other holy sayntes as theyr festes can be called to remembraunce/ or as they appere & be reprynted afore them in theyr ymages set vp in chyrches. This ordre vsed shal call in the mynde from worldly besynes (& so distraccyon auoyded) it shall kyndle deuocyon/ & encreace the meryte and fruyte of prayer.

Of other maner of dystraccyōs. And of ỳ causes and remedyes of the same. Ca. ix.

There be other distraccyons of mynde in tyme of prayer/ ỳ cause wherof is synne. For lyke as in bodyly sekenes he is in grete iopardy ỳ booth abhorre all meates/ & what so euer he receyueth he casteth & vomiteth it out agayn/ so in lykewyse he is moost ferre from deuocyon whose [illegible]le is moost sore wounded w̄ many & dyuers mortall synnes. For very tedyous & vnsauery is prayer and all spyrytual thynges to such a persone for ỳ ony tyme he begyn to pray/ anone he hath done/ for he is so weyke in soule ỳ he can not contynue. He can not taste nor dygest spyrytuall thynges/ bycause in hymselfe he is all synfull and beestly. No maruell though ỳ persone be dystract in prayer/ whose herte is sore wounded & auerted fro god & fro the lyke of grace. I counsell hym to seke for remedy betynne. Go to ỳ sanatory of helth/ and w̄ contryte herte make clene &

wherin were moost synewes/baynes & bones/to his
inportable payne. And who may this in true faythe
depely consyder but it wyll styre & moeue hym to loue
and deuocion/& to take paynes for theyr owne salua-
cyō. For as ỳ flame cometh of the fyre/so cometh deuo-
cyon of loue & charyte/wherfore holy persones sholde
be moche inwarde & attent in the tyme of theyr prayer
For whan the flamme of deuocyon is tendre/somty-
me the leest cast of the syght aslyde/or alienacion of ony
other of ỳ sences may extinct it & put it out/notwōstan-
ding ỳ the fyre of charyte remayneth in theyr soules/
whiche yf they wyll labour & blowe well by the exer-
cyse of this for sayd holy poynt of our lordes passyon
or ony suche other/they may kyndell and recouer the
flame of deuocyon agayne to theyr cōfort/which flame
yf they can not recouer/makyng theyr prayer in cha-
ryte/albeit they fele ỳ lesse swetnes in prayer/yet so
contynuyng they shall not lose theyr meryte. As sayth iiij.sen.
saynt. Thomas & other doctours mo. di.xb.

How a man may ordre hymself in tyme of prayer. Ca.x.

Ere before after my simple lerning I ha
ue spoken of certayne meanes/ỳ whyche
vsed before the begynning of prayer may
excitate & gretely dispose the mynde to ỳ
feruour of deuocyō in ỳ prayers folowēg
But it is oftētymes sene ỳ some men at ỳ begynnyng
of prayer be well & deuoutly disposed/& afterwarde as
they prede theyr affecyyō decayeth/& theyr deuocyō
begīneth by lytell & lytel to be colde. The cause of this

(as I suppose) is the multytude of fātasmes & vayne thoughtes ȳ whiche by the suggestion of our goostly enmy/ wyll enterprise to haue possession & dominion in the soule of man/ & so to exclude the feruour of deuocion & spiritual affeccion/ wherfore how to auoyde suche vnprofitable cogytacions I shall shewe you a remedy ȳ whiche I trynke is very expedient for to vse.

¶ This remedy I haue red in a boke of reuelacions ȳ whiche it pleaseth god to shewe to a certayn holy cō tēplatyf fader. There he sayeth he sawe in his cōtemplacion ȳ soule of a Carthusian assūpted vnto heuē of a grete cōpany of glorious aūgelles & sayntes/ where as it was magnyficētly glorysyed/ for the manyfolde vertuous dedes that he vsed in ȳ tyme of his lyfe past. but in specyall he had one grace accidentall reward bycause ȳ he vsed in the tyme of sayng his seruice for euery verse ȳ he sayd/ to remēbrē one of ȳ blysfed woūdes of our sauiour Jesu chryst moost plēteously bleding as hangyng on ȳ crosse. This is ȳ remedy ȳ I wold haue my spyrytuall frendes to vse agaynst ȳ vayne & vnprofytable cogitacyons ȳ in tyme of prayer wyll importunely knocke at ȳ gates of our hertes. Unto this counselleth the holy apostle saynt Peter in the. iiij. chapyter of his fyrst epystle/ sayng. ¶ Christo igitur passo in carne/ & vos eadem cogitatione armamini. Sayng that Chryst suffred passion in his passyble body/ loke that ye vse the remembraunce of the same as a stronge armour or defence. The remembraunce of this blysfed passyon may well be called a stronge armour. For it is stronge & of suche vertue/ ȳ agaynst it there can none of our mortall enemyes (that is to say neyther the world/ nor the flesshe/ nor the deuyll)

preuayle nor haue ye victory. But whan so euer we be moost troubled with them/ yf we call this to mynde/ they wyll anone vanysshe away/ as doth the smoke of fyre in the ayre.

¶ There is no tēptations/ no trybulacions/ nor none other aduersytees that may haue ye better or vpperhande of this. And therfore saynt Augustyn on this maner speketh of hymselfe. In omnibus temptacionib⁹. ꝛc. In all temptaciōns/ trybulacions/ and aduersytees I fynde neuer so efficacial and sure remedy as in ye blysfed woūdes of our sauyour Jesu chryst/ wherfore deuout chrystians I wyll exhorte and aduyse you in all trybulacions/ whyther they be spyrytuall or corporall/ to arme you with this impenetrable harneys of the passiō of Chryst. That is to say/ with the memory of his blysfed woundes. And not onely in the tyme of aduersyte/ but also in prosperyte. And moost specyally/ as now we for my purpose I wyll councell you to vse this medytacyō or remēbraunce in tyme of prayer For very harde it is/ and almoost impossyble for any man the whiche dooth not vnderstande (at the leest) the lytterall sence of his prayer/ for to kepe his mynde contynually eleuate and lyfte vp to almyghty god in deuocyon/ and vpon the due circumstaunces therof/ wherfore necessyte wyll cause and cōpell hym to admyt some other cogytacyons and thoughtes be syde the sence of ye prayer. But so it is that euery man sholde eschewe and put from hym at all tymes/ but moost specially in tyme of prayer vnfruytfull and vnprofitable thoughtes/ and kepe his mynde stedfastly as moche as he may vpon good spirituall thoughtes

but as I suppose there is none more spũall/nor more fruytfull than is ỳ meditacyõ of ỳ woundes of Christ Wherfore I wyll councel you ỳ be vnlerned & preyue not the lyterall sence of your prayer/ & also I holde it profytable for you ỳ be lerned in the tyme therof to let your mynde be occuppyed w̃ the remẽbraunce of these precious woũdes. If ye thus do/than shall ye exclude the vayne & vnprofytable cogitacions of worldly thynges. Than shall ye be moche quyet in your soules fro tẽptacions of your ghostly enmyes. Thã shall ye be feruent in deuociõ. And than shall ye offre vp to god your prayer more odoryferous/more swete/ & more acceptable to hym/than is the fragraunt fume of incense.

How after prayer wyll folow tẽptacyõs of vayne glory. And how they may be escheued & auoyded by dyuers remedyes. Ca. xi.

Shortly after this maner of deuout prayer or eis in ỳ tyme therof your ghostly enmy wyll be besy to tempt you to ỳ vyce of vayne glory/ & so (yf he cã) cause you not onely to lese ỳ meryte of your deuout prayer/but also besyde ỳ greuously to offende god/ by the reasõ of this detestable syñe/ wherfore it is nedeful to be cyrcũspect/ & Whan ye preyue your self to be assayled w̃ such tẽptacyõs anone mekely subdue your selfe to god/ vnfeynedly knowlegyng ỳ yf ye haue prayed deuoutly it is your duty so to do. And yet be nothyng able so to do as of your self/but onely it cometh of ỳ grete goodnes & grace of almyghty god. That we can do nothyng ỳ good is/ as of our selfe/doth wytnes saynt Poule say-

eng. Nõ sufficiẽtes sumus. ꝛc. We be not suffyciẽt as of our selfe to thynke ony good thought/but all our suffycyencies is of god. That all thyng ý is good cometh of ý grace of god it appereth well by ý wordes of ý same apostle in another place where he sayth that he hath take more labour in preachynge ý worde of god than all ý other apostles. But than he quyckly somethyng wdrawwyng these wordes sayth. Nõ ego/sz grã dei mecũ. It was not I/but it was the grace of god w me. Ryght so my fredes whan ye be tẽpted to bayngloryng/eyther for sayng of your prayers deuoutly/or for doyng ony other good dede/quyckly make answer to your gostly enemy/sayng w sant Poule. It was not I ý dyd this good dede/but it was the grace of god w me. And by this meane keepyng your selfs in meekenes/ý is to say hertely knowlegyng ý no goodnes cometh of our self but it cometh of ý mercy of god/ye shall not onely haue the meryte of your deuout prayer/but also ye shall deserue a crown in heuen for ý victory of your gostly enemy/by resistyng of his tẽptaciõs. But it fortuneth many tymes ý whã a mã hath by the grace of god and suche meanes as I haue now sayd/resysted a temptaciõ of bayngloryng/by ꝛ by there foloweth an other tẽptacion to ý same vyce more subtylly ꝛ moch more craftely than dyd the fyrst. For whã a man hath resisted one tẽptaciõ of the sayd bayngloryng/the deuyl wyll be redy to cast in ý mynde of the resistent/ý he hath done a noble acte/ꝛ ý he is worthy to haue a grete reward of god with suche other flateryng cauyllacions/ý whiche be more peryllous than the fyrst. And after these yf they be resysted/paduenture he wyll multiply mo/in so moche ý he wyll trouble the deuout man so sore/ý he shall

ii co. iii.

vnneche knowe what is best for hym to do/but I wyl
aduyse euery Wrete soule to be of good cōfort/ & stronge
in god/takynge suche impoytune temptacyons as a
scourge or flagellacion for his synnes past/in ꝑ whi-
che he hath greuously offended almyghty god. And
though he be sore troubled therwith/yet let hym euer
haue a constant purpose to resyste/as moche as shall
lye in hym/makynge the sygne of the crosse in his fo-
hed/and callyng to remembrauce the blessed woun-
des of our sauyour Jesu chrysst. And than call to hym
sayng as dyde his dyscyples. Mathei octa uo. Whan
they were troubled with tempestes vpon the water
Domine salua nos/perimus. Saue vs good lorde/
or elles we shall perysshe. ¶ He that wyll thus do/let
hym trust surely to haue remedy. And truely he shall
not fayle therof/but quickely he shall be delyuered fro
the ieopardous tempest of temptacyon/or elles haue
grace/strength/ & pacience to suffre them. And after
this lyke glorysyed in the kyngdome of heuen. For he
sayth by the mouthe of his prophete. Psalmo. lxxxx.
Quoniã in me sperauit/liberabo eũ. &c. Bycause he
trusteth in me I wyll delyuer hym. I wyll defende
hym bycause he dyd knowe my name. He cryed on me
and I shall graciously here hym. I am w̄ hym in his
trybulacion/from the whiche I shall take hym & glo-
rysy hym. ¶ Also the apostle saynt Poule in his fyrst
epystle vnto the Corynthyens speketh to the consola
cyon of suche persones that be moche troubled with
ca. x. tēptacyons sayng. Fidelis autē deus. &c. Almyghty
god is fayhfull/the whiche wyll not suffre vs to be
tempted forther than he wyll gyue vs grace for to re-
syst. But in tyme of temptacyō he wyll gyue you gra-

ce to resyst/ & also turne it to your grete spyrytuall profyte. ¶ Also saynt Bernard sayth in his fyfth sermon de quadragesima. Sub te esto homo appetit⁹ tu⁹. &c. O man (sayth he) thyn appetyte is vnder thyn owne gouernaunce/ and thou art ye lord of it. Thy enmy may moeue the to temptacyons/ but it is in thy lybertie whyther thou wylte consente or not/ whan he tempteth the to pryde/ vayngloryy/ glotony/ vanite/ impacyency/ lechery/ or ony suche other/ loke ye do not consent. And as oft as thou dotest resyst/ so oft thou shalt be crowned w̃ crownes of glorye/ to the which bryng vs/ he that on the crosse dyed for vs. Amen.

¶ How the fynall intent of our prayers shold be the laude & prayse of god. And how he may lawfully desyre in prayer all other thynges necessaryly referrynge them to this ende. Ca. xij.

¶ Whan pleased almighty god of his infynyt goodnesse to create & make man to his ymage and symilytude ye he & his posteryte myght supply the places in heuen/ fro whens Lucyfer w̃ his adherentes dyde fall for theyr pryde. for the ende ye they may perpetually gyue laudes and prayse to theyr maker w̃ the glorious aũgels in heue. Wherfore my deuout frendes we sholde refer our prayers/ & all other good dedes ye we shall haue grace for to do fynally to this ende. Not withstandyng we may lawfully desyre in our prayers all thynges necessary and expedyent bothe to our soules/ and also to our bodyes. Hauynge euer in purpose the fynall intent/ of ye whiche I spake before. After the mynde of the swete and mellyfluous doctour holy saynt. Bernard saynge.

in his sermon before sayd. All thynges ꝑ we nede to desyre in prayer/may be cōcluded in.iij.peticiōs. Of the whiche one perteyneth to ꝑ body/another to ꝑ soule/ the.iij.to ꝑ beatitude of ꝑ lyfe eternal. In ꝑ fyrst peticion ꝑ perteyneth to ꝑ body of man we may lawfully desyre of god all thynges ꝑ be necessary therto/as meate/drynke/ꝛ clothes/ꝛ̄ suche other/by ꝑ whiche we may be ꝑ better sustayned in holy seruyce. In ꝑ seconde peticion we may desyre in prayer all thyng necessary for our soules/as for grace ꝛ vertues.ꝛc.ꝛ for these we sholde pray oft/denoutly/ꝛ feruently. In ꝑ thyrde peticion we sholde desyre ꝛ̄ all affecciō ꝛ loue to haue the lyfe eternall. For the ende(as I sayd before) ꝑ we may vnceasyngly laude ꝛ prayse ꝑ magnyficent lorde/ꝑ dyde create ꝛ make vs to his lykenes. But in these.iij.peticōs it is necessary to obserue.iij.thynges. For in the fyrst many tymes there is superfluite/in ꝑ secōde impurete/ꝛ in the.iij.elacyon or pryde. For oft tymes we desyre to haue superfluite ꝛ more than is necessary of temporall thynges. And sōtyme we desyre to haue vertues ꝑ we may make ostentacyō/or boste our selfe therin. And paduenture sōtyme we seche how to obteyne ꝑ lyfe eternall. Not ꝛ̄ humylyte ꝛ meknes but ꝛ̄ a fals cōfidence in our own merites or deseruynges. Therfore we must take hede whan we pray for temporall thynges ꝑ we desyre nomore but as necessite requyreth/whan we pray for vertues ꝑ we may be fre fro impurete/ꝑ is to say ꝑ we desyre not vertues to make ostentacyon ꝛ bostyng therof. And whā we pray for ꝑ lyfe eternall/ꝑ we nothyng presume of our own merytes or deseruynges/but onely on the grete mercy ꝛ goodnes of god. ¶ And to my purpose ꝑ we shold

referre all these fynally to the laude & prayse of hym ý
dyde create & make vs/it appereth well by the wor-
des of sayne augustyn in his .x. omelye where he sayth
ý no true crystyan sholde desyre to haue all temporall &
transitory thynges. But all ý effect of his in tentacion
& prayer sholde be the eternall beatitude where as he
maye laude & prayse his creatour & maker ypetually
w̃ all glorious sayntes. And whan it pleaseth god to
gyue vs temporall goodes accordynge to our prayers/
than sholde we gyue him due thākes for thē/& whā it
pleaseth him to take thē fro vs/yet neuertheles shold
we thanke him. And in this parte kepe vs indifferent
to be cōtented whan it shall please him to take thē fro
vs. But lete vs pray deuoutly/hertely/& instaūtly ý
he neuer take hym hymselfe nor his grace fro vs.

¶ For whome we sholde pray. Ca. xiij.

It is a laudable custō in ý chyrche of Chryst
to pray for thre states or degrees/in the whi-
che be cōteyned suche persones for whome it is
necessary to pray. That is to say ý spirituall-
te the temporalte/& the soules in purgatory.
The chyrche dooth not cōmaunde vs to pray for thē
ý be in heuē/for they haue no nede therof. Nor for thē
ý be in the paynes of hell/for to thē prayer can not pro-
fyte. But we sholde pray for thē ý be in this worlde ly-
uynge/& for the soules ý be in purgatory. ¶ First we
sholde pray for the spiritualte as for our holy fader ý
pope/ this iudgeres ministers of the chyrche/&
specially for ý bysshop our dyocesan/& suche as vnder
hym hath ý cure of our soules. Secōdarily we sholde

pope

pray for the tẽporalte/ & specially for ý kynges grace/ w all luche ý vnder him be rulers & gouerners of the realme. And in this parte euery man (yf he be of ý tẽporalte) ought principally to pray for hymself. And yf he be of ý spũalte lyke wyse to do in ý parte/ & than for his parentes/ kynsfolkes/ & bñfactours/ & than generally for all other christianes/ bothe good and bad (as sayth sayn̄t Augustyn in ý begynnyng of his thyrde sermõ on ý. xij. sonday after ý trynyte.) For the good ý they may profyte & encreas in goodnesse. For he bad ý they may haue grace to amende. ¶ Also well done it is to pray for heretykes & infydels/ ý they may haue grace to forsake theyr errours & infidelite/ & be reconsyled & brought to ý veryte of crysten fayth. ¶ Besydes these our sauiour cryst byddeth vs pray for our enmyes ý do persecute and trouble vs. And surely so we haue grete cause. For yf we take theyr persecucyons pacyently for ý loue of god/ they shall gretely augmẽt & encreas our crownes & rewardes in heuẽ. Now to make a short cõclusion in this parte/ we sholde pray generally for all thynges necessary to be prayed for.

ij. macabe. j. ¶ Thyrdly we sholde pray for ý soules ý ben in ý payne of purgatory/ & therfore it is wryte. Sctã ergo & salubris cogitacio. ꝛc. It is an holy & a holsõ thought to pray for ý soules ý be deed/ ý they may be delyuered frõ payne inflicte for theyr synnes. And sayn̄t Augustyng sayth in his. xliiij. sermon ad fres in Heremo. Oꝛa ergo ꝓ defunctis. ꝛc. Pray for ý soules of the ý be deed. And whã they come to ý lyke eternall/ they wyll not forgete to pray for you. But in these days there be many heretykes ý say and affyrme that there is no purgatory/ in the whiche the soules of them that ben

departed fro this lyfe be purged fro the fylthynesse of lyfe. But anone as they departe they go eyther to heuen or to hell. I myght bryng in dyuers auctorytees of holy scrypture to confute this false opynyon w̄/but as now I wyll let them passe/partely bycause that of late catholycall & grete famous clerkes in theyr bokes lately compyled/hath confuted suche opynyons moche more strongly than my symple lernyng is able to do. And partely bycause it was my purpose in ỳ be gynnyng to wryte this poore treatyse as an erudicion of prayer to suche as haue but small or none vnderstandyng in holy scrypture/& not as a cōfutacyō of heretykes. But I wyll beseche you all my spūall frendes for whom I haue taken this laboure/in the blyssed woundes of our sauyour Iesu Chryst/yf ye here any ysones speke eyther of this/or of any suche other false erronyous opynions/that ye gyue to them no credence/nor argue ye not with them in the cause yf they be lerned & ye vnlerned/lest peraduenture they myght seduce your intellygence by subtyll argumentes/apperyng to your naturall reason as they were true/whan it is the contrary. But rather withdrawe your ysence fro theyr cōpany/dyscussyng nothyng in your mynde that exceedeth your lernyng/but mekely & stedfastly bylcue as the chyrche of Chryst dooth instruct you And as holy doctours and sayntes inspyred with the holy goost hath left here behinde thē on this erthe for our erudicion. ¶ I wyll speke no more of this matter now/but turne agayne to my purpose/desyrynge you euer in your deuout prayers to remēber the soules in purgatory/& specially ỳ soules of your parētes kynsfolke/and frendes/and benefactours. And of your

benigne charite for those soules ꝑ whiche I your poore seruaūt & beedman am moost bounden to pray for. And generally for all ꝑ soules in purgatory/ꝑ it wyll please almyghty god of his infynyte mercy to release thē fro theyr paynes & take thē to his grete glory and ioye/ꝑ whiche ꝑ same god omnipotēt graūt to vs all immedyatly after ꝑ we departe fro this lyfe. Amen.

¶ How he ꝑ wyll haue his prayer ascende to god must make it two wynges. Ca.xiiij.

ser.ix.de tēpore.

Saynt Augustin sayth ꝑ who so euer wyll haue his prayer fle or ascend to god/must ꝓpare for it.ij.wynges/ꝑ is to say/fasting & almes dedes. And saynt Bernard in his fourth sermon vpō ꝑ epiphany of our lorde affyrmeth ꝑ same/callyng these.ij.wynges affyccion of the flesshe/& cōtēpt or despysyng of the worlde And though these.ij.doctours differ in ꝑ wordes/yet do they concorde in the significaciō of thē. For fastyng is an affyccion or punysshemēt of ꝑ flesshe/& gyuyng almes is a despysyng of the worlde. For ye shall se but fewe men ꝑ hath grete affeccion & loue to the goodes of the worlde ꝑ wyll vse moche to gyue almes. But ꝑ lesse affecciō ꝑ a man hath to worldly goodes/ꝑ more large wyll he be in gyuynge almes. These doctours do say ꝑ whan a deuout prayer hath these.ij.wynges it wyll fle in to heuen swyftly/and there wout doubt it shall gracyously be herde/wherfore I wyll exhort euery deuout pslone dyscretely to vse fastyng & gyuyng of almes. But peraūce some mā wyll say to me. I am aeged or gretely diseased w̄ infyrmytees & sekenesse ꝑ I

may not fast. Also I am so poore ꝑ I am not able to gi-
ue almes/how than sholde I ꝓpare these.ij.wynges
for my prayer. ¶ As to ꝑ fyrst I make this answere
sayng/ꝑ abstinence & fasting was not ordeyned for suc-
che as be of grete age/nor for suche as be moche ver-
ed w̃ infyrmyteys. But it was ordeyned for suche pso-
nes as be lusty & stronge to subdue & chastyse ꝑ superflu
ous fyerynes of ꝑ flesshe/ꝑ by ꝑ meanes therof ꝑ sensu
all appetites may be ꝑ better subgected vnto reason.
Wherfore yf you ꝑ be aged or vexed w̃ infirmytees ha-
ue a good mynd to fast yf ye were able therto. I doubt
not but almyghty god wyll accept your good wyll/as
yf ye dyd pfourme ꝑ thing indede. This I speke of cor-
porall abstinence or bodyly fastyng. But there is ano-
ther called spũall abstinence/ꝑ is to absteyne fro byces
& synes/in ꝑ whiche a man hath ben accustomed by a
long seasõ. He ꝑ is olde or seke may kepe this abstynen
ce/as wel or better thã he ꝑ is lusty & strong. And this
euery true crysten man is bounde to kepe as well the
olde as the yonge/the seke as ꝑ hole. The other ꝑ is to
say corporall abstinence is ordeyned as for a meane or
helpe to this. The other is good & profitable for suche
as be able to kepe bothe/but this is ꝑ better & more p-
fite & it shold be obserued of euery pso/wherfore yf the
olde & seke psones kepe this abstinence in dede/& the
other I wyll/ꝑ is to say/ꝑ they wolde be glad to kepe it
yf they were able/it is not to be feared but they do suff
ycently ꝓpare this one wyng of prayer. And yf ꝑ othe-
er persones ꝑ be lusty & strong in their bodyes do wy-
sely & discretely obserue bothe corporall & spũall absty-
nẽce/thã do they also on their parte well prepare this
one wynge of prayer. ¶ As to the seconde where the

lyke man sayth he is so poore that he is not able to gy-
ue almes. ¶ make this answere/saying that (after ye
Omelia. mynde of saynt Augustyn) there is .ij. maner of almes
xlviij. the one is to forgyue the hertely ye hath offended you
Or (after saynt Gregory) to gyue instruccyon of vertu-
es to them ye be ignorant/to gyue counsell to them that
haue nede therof/to gyue consolacyon to the ye be cõforte
les/& so forth of other lyke. And this maner of almes
he ye is in pouerte (for tẽporall goodes) may gyue as
largely as he ye hath grete rychelle & worldly substan-
ce. The other almes ye saynt Augustyn speketh of/is
to gyue meate to ye hongry/drynke to the thyrsty/clo-
the ye naked. &c. To gyue this almes counseleth vs our
lorde speakyng by his prophete ysay/where he sayth.
ca.lviij. Frange esurienti panẽ tuũ. &c/that is to say, Breke
thy brede to hym that is hongry. Gyue hospytalyte
to the poore people ye labour in iourney. And whan ye
seest a man ye is naked/gyue him clothes. It belongeth
specially to ye ryche man to gyue this almes/but not
onely to hym. For the poore man ye hath but lytell sub-
staunce/yf he gyue parte of that w a good wyll/he shall
haue as grete a rewarde of god/as the ryche man ye
gyueth grete & large almes. And this appereth well
by ye wordes of our sauiour Christ in ye gospel of Luke
Ca.xxi. where he sayth/ye the poore woman ye offred but .ij.
mynutes/the whiche be a kerthyng/offred more than
all the ryche men dyde. And yet euery one of them by
large gyftes dyde offer. And yf a man be so poore ye he
hath nothyng/yet yf he haue onely a good mynde/&
woldebe glad for the loue of god to gyue almes yf he
had worldly substaunce/his mynde wyll be accepted
for ye dede. Now than it appereth well that euery mã

bothe poore and ryche may gyue almes both spirituallyand corporally/as I haue before layd/wherfore my deuoute frendes I wyll exhorte you to folowe the counceil of the holy man Thoby/where he sayth. Ex
substantia tua fac eleemosinam.ꝛc. Of thy substaunce io- Ca.iiij.
ke that ꝑ gyue almes/& turne not thy face away fro
any poore man that doth aske the/and than our lorde
wyll not torne his face fro the. Haue mercy and pyte
on ꝑ poore/& gyue them almes as thy goodes wyll
extende. If thou be ryche & haue grete substaunce gy-
ue than a large almes. If ꝑ haue but lytell yet gyue
parte therof as thou mayest/w a good wyll. If thou
haue nothyng/yet at the lest loke that ꝑ haue a good
mynde. This doyng thou shalt prepare for the a gre-
te rewarde in ꝑ day of necessyte. For almes wyll dely
uer the from all synne/and from dethe ꝑ shold folowe
there vpon. And it wyll not suffer thys soule to come
in darkenes/but it wyll gyue the a grete hope & trust
of saluacion/whan thou shalt appere before the face of
god omnypotent. ¶ Also vnto this exhorteth vs our
mayster Christ in ꝑ. xi. chaptre of Luke/sayng. Da
te eleemosinam/et ecce omnia munda sunt vobis. Giue
ye almes/and than all thynges be clene to you. For it
is wryten. Eleemosina resistit peccatis. Almes doth Eccle.iiij.
resist vyce and synne/wherfore it folowethin the. viij.
chaptre. Eleemosinam facere ne despicias. Dyspyse Ca.xxxj.
not to gyue almes/but as it folowethConclude ele-
mosinam in sinu pauperis.ꝛc. Vrpuely put thyne al-
mes in to the bosom of the poore man/and than it wyll
pray for the to god. For as it is in the. iij. chaptre of ꝑ
same boke. Sicut aqua extinguit ignem.ꝛc. Lyke as
water dooth quenche ꝑ fyre/so almes dooth quenche

the payne ordeyned for ſynne. Wherefore my intirely be loued frēdes I wyll aduyſe you to vſe oftrymes to gi-
ne almes as I haue ſayd before. And thā ye ſhall pry-
ely make the ſeconde wynge of prayer. The whiche
prayer ſet about with the other wynge of abſtynen-
te and this wyng of almes wyll aſcende & ſle quykly
vnto the celeſtyall countre/ & there prepare for you a
manſyon or dwellynge place/in the whiche ye ſhall
reſt perpetually/with all dreſſed aungels and ſayntes
gyuynge reuerence & honour/laude and prayſe vnceaſ-
ſyngly/to the mooſt glorious Trynite. Cui ſit honor
et gloria per infinita ſecula ſeculorum. Amen.

¶ Thus endeth the treatyſe called ꝑ Pomander of prayer.

¶ Imprynted at London in Fletreſtrete at the ſygne of the ſonne by Wynkyn de Worde/the yere of our lorde.
M.CCCCC.xxxij.

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